

THE
CHRISTIAN DISCIPLE.

No. 12.

DECEMBER, 1817.

Vol. V.

REVIEW OF 1817.

Thou crownest the year with thy goodness.

THE saints of former times were in the habit of observing a Divine hand in every occurrence, and of ascribing all favours to the goodness of God. This pious example is worthy of imitation in every age and every country; and there is propriety in closing every year with grateful reflections on the fruits of that mercy which endureth forever.

The year preceding the one which is about to close was remarkable for cold in the spring, summer and autumn, and for consequent unfruitfulness: Still there were innumerable benefits which demanded fervent gratitude from every heart. A scarcity approaching to famine was anticipated by many; and indeed in some parts of our country it was severely felt by the poor, prior to the harvest of the present year. We have reason, however, to acknowledge that the degree of suffering has been far less than our iniquities deserved, and less than was reasonably expected.

The present year, which is soon to end, has been one in

respect to which we may with great propriety adopt the language of David, and say unto God, "Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God which is full of water; thou preparest them corn when thou hast so provided for it; thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof; THOU CROWNEST THE YEAR WITH THY GOODNESS.—*Psalms lxx. 9-11.*

Seldom has there been a year in which there was so great a portion of very agreeable weather or a more general supply of all the necessities and comforts of life. These, in all their variety, are the fruits of fatherly care, and of kindness truly Divine.

In some parts of the country, considerable distress has been occasioned in the course of the year by tempests and floods, and in some places sickness has prevailed, and deaths have been unusually multiplied. But these

calamities have been limited by sovereign mercy to a very small number of our towns, compared with the whole. In speaking of the country generally, we may say, This year has been crowned with the goodness of God in respect to the *lives*, the *health* and the *happiness* of the people of this land.

It is true that in the course of the year many valuable members of society have been removed by death, and many families have been dressed in mourning; but this is but the ordinary course of providence, and what is to be expected from year to year, till all who are now living shall be numbered with the dead. It is also to be remembered that the many who have died in the course of the year, are few compared with the number who survive; and every survivor has reason to adore the distinguishing goodness of God to him, and to all the living.

The goodness of God has crowned this year in a remarkable manner with peace and public tranquillity—in the diminution of party spirit and sectarian animosity, and in producing more candid and charitable feelings between those who have entertained different opinions in politics and religion. It is believed that there has been no other time in the course of the last twenty years in which there was so little of party bitterness and rancour apparent in our country, as in the present year. Natural and secondary causes have doubtless had influence in producing this favourable state of things; but we should never forget that all

secondary causes are under the direction of Him whose goodness crowns the year.

In former years the state of society in this favoured land was in some respects deplorable. Men of each of the different parties in politics and religion, were so prepossessed and bewildered, as scarcely to believe it possible, that good men should entertain opinions opposite to their own; and a spirit of censure and reviling prevailed, which was not only incompatible with love and peace, but “a reproach to any people.” As the tempest has subsided, it behoves partizans of all denominations now to reflect on their past inconsistency, to adore the goodness of God which has said to the passions, “Peace be still,” and to resolve that, in future, they will conduct with more meekness and prudence, avoiding those measures which may tend to interrupt the apparent harmony that now prevails.

If any are yet so blind as not to see, that amity, friendship and candour are better than discord, hatred and censure, they are surely objects of compassion rather than envy. There are, perhaps, but a few who wish to revive the former state of things, except those who are aware that their own popularity depends on a *tempest*—that it rises in the storm and sinks in the calm. But the time, we believe, is hastening when such a reputation will sink to rise no more. Men will not always be so duped as to esteem those as their best friends who feed on mischief and spend their days in scattering firebrands, arrows and death.

This year has also been distinguished by the goodness of God, in the general peace and prosperity, not only of this country, but of most of the countries of the world. In some provinces of South America, and in some parts of India, the sword has continued to devour. The nations of Europe, however, and most of the nations, from whom intelligence has been received, have been at peace one with another. Some of them have indeed suffered by internal commotions and a scarcity of bread. These were probably consequences of the late distressing wars, and the coldness of the preceding year. The favourable harvests of this year have, we may hope, relieved their distresses and abated their tumults.

The situation of our brethren in South America demands a particular share of our sympathy. Their sufferings have been great and of long continuance; nor does their termination seem to be near. They wish to be free and independent; but it is to be feared that there is not intelligence and virtue enough among them to preserve freedom, even if the blessing should be granted. In those regions God seems to be "visiting the iniquities of the fathers upon the children." The fathers, who conquered that country and subdued the natives, were perhaps as bloody and cruel a race of beings as ever burdened the earth. The barbarity with which they treated the natives must shock every mind which becomes acquainted with their history. The bloody character of that generation was naturally

entailed to their posterity by education; and the present unhappy descendants are reaping the fruits of their father's barbarity, in being left to display a similar disposition in destroying one another. In some way similar to this, it is believed, that God usually visits the iniquities of the fathers upon the children. Those parents who, by their own example, train up their children to be bloody-minded, may reasonably expect that their posterity will have blood to drink.

To relieve the mind which may have been burdened by the gloomy picture of South America, we may introduce a more pleasing topic. The goodness of God has this year been wonderfully displayed in continuing and in multiplying those benevolent institutions which have for their object the melioration of the condition of the human family, and the improvement of the human character. Many such institutions under various names, had been formed in Great Britain, on the continent of Europe, in Asia, and in this country prior to the present year. But the benevolence of this age is remarkable for invention and activity. Many new societies have been formed this year; and perhaps of all which have been formed in this year, or in preceding years, there is not one whose officers have not occasion to report progress; and to say, "*God hath smiled on our efforts*; he has increased our numbers and our means, and given effect to our endeavours to do good."

Nor is there one of these institutions, so far as we are acquainted, to which the benevo-

lent mind may not wish success. Some of them may have been too much under the influence of party or sectarian prepossessions, both in their origin and in their progress: Still it is believed, that good effects will result, the minds and hearts of many will be improved, and the condition of society elevated. All human institutions will partake of the imperfections of their founders; but these imperfections may be gradually corrected by the progress of light and benevolence. There is a never failing connection between doing good and getting good. Hence "it is more blessed to give than to receive." He that giveth liberally, lendeth to the Lord, and he will repay him. Though the agent may be under some misapprehension, yet God loveth the cheerful giver, and will make all things work together for his good. By the practice of liberality, and by associating with benevolent men, his own mind may be enlarged, his party feelings diminished or eradicated; and thus the objects of his complacency and the sources of his comfort will be multiplied.

It would require a volume of considerable size to describe all the various institutions which have been formed in Great Britain and this country within 30 years,—for diffusing useful knowledge, for relieving sufferers or preventing human misery, for promoting civilization and christianity, for reforming the morals of various descriptions of people and saving men from the snares of vice and death, for emancipating the millions held in slavery, for cor-

recting public opinion and extending the blessings of a peaceful religion to all mankind. But all these institutions may be regarded as so many branches or departments of the same family, occupied in different ways, but co-operating for the increase of a common stock and the welfare of the whole.

The refreshing streams which flow from these numerous fountains will swell the ocean of public felicity, and make glad the city of God. Should these societies be multiplied for a century to come, in the ratio of the last five years, and should they be accompanied with the blessing of God, in proportion to the increase of their numbers, they will produce such a change in the state of the world as probably has not yet entered the mind of man. If as much time and property as have been expended within a century past, in support of *war* and *vice*, should, in a century to come, be piously and judiciously expended in improving the character and condition of the human family, this world will be, in comparison with its present state, a paradise of knowledge and love, peace and joy.

It has cost so much to supply the wants which have originated from barbarous customs and vicious habits, that a vast majority of the human race have hitherto been suffered to live and die in ignorance and poverty. Let these enormous channels of public and private expenditure be dried up or obstructed, and the same amount of expences be caused to flow in the proper channels of benevolence; then a new and happy

state of society will soon be introduced, and rapidly spread through all the regions inhabited by man.

Let it not be said, "To effect such a change is *impossible*." For it is certainly possible with God to unite ten men for such an enterprize, and to employ the *ten* as instruments for engaging a *hundred*. In this manner the business may proceed till the majority in every country, and the government of every nation, shall combine their means and influence for the general diffusion of knowledge and happiness. Let the zeal for saving become as great and as powerful as the zeal for destroying has been, and wonders will be effected which will astonish the world.

But it must not be forgotten that as the year is drawing nearer and nearer to a close with every passing day, so it is with the term of human life to each individual. The time is short which remains to each for the performance of his part in the great work of reforming himself and promoting the happiness of others. Especially is this the case with those, who, with the writer, have passed the meridian of life, and whose sun is near the horizon. What we do must be done quickly; but the consequences will be eternal; and according to what we sow will be our harvest.

To benevolent Christians of every denomination it is an animating thought that by serving their generation according to the will of God, they may lay up for themselves incorruptible treasures in heaven; that their works of piety and philanthro-

py will follow them; that they shall receive a gracious retribution for all the good they do—in the pleasures of an approving conscience—in the smiles of an approving God and a compassionate Redeemer, and in delightful reflections on the happiness which they may have been the instruments of conferring on others.

Let no Christian envy the happiness of military desperadoes, who find their pleasure in reflecting on exploits which have been fatal to thousands of their brethren, and have multiplied the miseries of mankind. Such happiness, sooner or later, must give place to mourning or remorse. But the pleasures of doing good—of feeding the hungry, of clothing the naked, of relieving the distressed, of drying up the tears of sorrow, of enlightening the ignorant, reclaiming the wanderer, reforming the vicious, emancipating the slave—of saving men from untimely death, and their souls from future pain—of diminishing the aggregate of human misery and multiplying the means and sources of comfort,—these are the pleasures which leave no sting behind—which will bear reflection in the hour of death, or amidst the most dire convulsions in the natural or moral world. Such as these were the pleasures of the Saviour of men, who *went about doing good*. To all who bear his image and follow his example, he will say, at the final reckoning, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world: For I was an hungred and ye gave me

meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.—Verily

I say unto you in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me: ENTER YE INTO THE JOY OF YOUR LORD.

INHABITANTS OF PITCAIRN'S ISLAND.

THIS Island was discovered by a young gentleman, son to major Pitcairn, in 1767; from him the Island derived its present name. In 1787 lieut. William Bligh was selected by the British government to command an expedition to Otaheite to obtain the bread-fruit tree for the West Indies. The crew consisted of 46 persons—of whom 21, were officers—23, seamen, and 2, gardeners. They sailed from Spithead in December, 1789. The 6th of February, 1790, all their bread-fruit plants were on board the ship *Bounty*, in which they sailed. After they left Otaheite to return, April 28, a mutiny occurred on board the ship, the cause of which has not perhaps been satisfactorily explained. The result was this, that capt. Bligh, with 18 others, was excluded from the ship, put on board a large boat and thus exposed to the perils of the ocean. The mutineers were headed by Fletcher Christian, who had been master's mate. He, with 24 others, had now the possession of the ship. Christian and his party returned to Otaheite and made a division of the property which they had obtained. The majority of this company chose to tarry at Otaheite, but Christian and 8 others preferred going to some other

island. They procured at Otaheite, women to accompany them for wives, and men for servants, live stock and such other things as they thought necessary. They then sailed to seek some place where they might be comfortable and secure; and finally pitched on Pitcairn's Island, which was till then uninhabited. Here this company remained undiscovered till Feb. 1808. Capt. Mayhew Folger of this country, being in that region, not only discovered the Island, but the Inhabitants. In his letter to the Lords of the Admiralty, he says:—

“On approaching the shore in my boat, I was met by three young men in a double canoe, with a present consisting of some fruit and a hog. They spoke to me in the English language and informed me that they were born on the Island and their father was an Englishman who had sailed with capt. Bligh. After discoursing with them a short time, I landed with them and found an Englishman of the name of Alexander Smith, who informed me that he was one of the *Bounty's* crew, and that after putting capt. Bligh in the boat with half the ship's company, they returned to Otaheite, where part of the crew chose to tarry;

but Christian with 8 others including himself, preferred going to a more remote place— And after making a short stay at Otaheite, where they took wives and 6 men servants, proceeded to Pitcairn's Island, where they destroyed the ship, after taking every thing out of her, which they thought would be useful to them. About 6 years after they landed at this place their servants attacked and killed all the English excepting the informant, and he was severely wounded. The same night the Otaheitan widows arose and murdered all their countrymen, leaving Smith with the widows and children, where he had resided ever since without being resisted."

In capt. Folger's letter to capt. Delano, dated June 2d, 1816, he says, that when he was at Pitcairn's Island, Smith had with him 34 women and children. This, it will be recollected, was in 1808.

The next account respecting these inhabitants is given in the letter of Sir Thomas Staines to Vice Admiral Dixon, dated Oct. 18th, 1814. He had been at Pitcairn's Island, and found the number of Inhabitants to be 40. He says, "A venerable old man named John Adams is the only surviving Englishman of those who last quitted Otaheite, and whose exemplary conduct and fatherly care of the whole of the little colony could not but command my admiration."

It is proper here to remark that no person named John Adams was among the crew of the *Bounty*; and it is supposed by capt. Delano, that Alexander Smith changed his name, after

seeing capt. Folger, through fear of being detected as one of the mutineers. But the account given of him by Sir T. Staines is very interesting. He further observes,—

"The pious manner in which all those born on the Island have been reared, the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them, to whom they look up as the father of the whole and one family. A son of Christian's was the first born on the Island, now about 25 years old—named Thursday October Christian."

This writer says that the mutineers who went to this Island were accompanied by 6 Otaheitan men and 12 women. If this be correct the original settlers were in all 27. But when he was there 8 only of these were living, one man and seven women. All the other people on the Island were children of the first settlers.

Capt. Delano, from whose "Narrative of Voyages and Travels" these facts are collected, had conversed with capt. Folger on the subject of these Islanders. He observes:—"Smith had taken great pains to educate the Inhabitants of this Island in the faith and principles of Christianity.— They were in the uniform habit of morning and evening prayer, and were regularly assembled on Sunday for religious instruction and worship. The books of the *Bounty* furnished them with the means of considerable learning. Prayer books and bibles were among them, which

were used in their devotions. It is probable also that Smith composed prayers and discourses particularly adapted to their circumstances. He had improved himself very much by reading, and by the efforts he was obliged to make to instruct those under his care. He wrote and conversed extremely well, of which he gave many proofs in his records and his narrative. The boys and girls were made to read and write before capt. Folger, to show him the degree of their improvement. They did themselves great credit in both, particularly the girls. The stationary of the *Bounty* was an important addition to the books, and was so abundant that the Islanders were not yet in want of any thing in this department for the progress of their school."

"The inquiry was made of Smith very particularly in regard to the conduct of the sexes towards each other; and the answer was given in such a manner as entirely to satisfy capt. Folger that the purest morals had thus far prevailed among them."

"This mutineer, with a number of pagan women from *Otaheite* has succeeded, according to all the accounts, in training up a community of males and females in perfect chastity, sincerity, and honesty. Their hearts appear to be filled with benevolence and their quarrels are only *quarrels of the mouth*."

Two of the young men went on board the *Briton*, Thursday October Christian, and George Young. Sir Thomas Staines took them below and set food before them to eat. One of

them rose up and, placing his hands together in a posture of devotion, repeated in a distinct and pleasing tone and manner, "For what we are going to receive, the Lord make us truly thankful."

The Captains who visited the Island appear to have been highly gratified with the deportment of this extraordinary family. They thought very favourably of their patriarch, Smith. By the laws of England this man would be liable perhaps to be taken and hanged. But would it not be cruel and murderous to take him from that family and put him to death? Others who have been guilty of similar offences and hurried into eternity by sanguinary laws, might, perhaps, had they been properly treated, have lived to repent of their sins and to do as much good in the world as Smith has done.

The success of Smith in educating this family, notwithstanding the disadvantages which must have resulted from the circumstance that all the mothers had been pagans, may afford encouragement to parents to exert all their influence to educate their children in the paths of virtue. It is believed that the power of religious education has not yet been properly tried, and that too little pains has been taken to train up children in the way they should go.

When capt. Folger "was about to leave the Island the people pressed round him with the warmest affection and courtesy. The girls brought some presents of cloth made with their own hands, and which they died with beautiful colours.

Their unaffected and amiable manners, and their earnest prayers for his welfare, made a deep impression upon his mind and are still cherished in his memory. He wished to decline taking all that was brought him in the overflow of friendship, but Smith told him it would hurt the feelings of the donors, and the gifts could well be spared from the Island. He made as suitable a return of presents as his ship afforded and left this most interesting community with the keenest sensations of regret. It reminded him of Paradise, as he said, more than any effort of poetry or the imagination."

EXTRACTS FROM THE REPORT OF THE BRITISH AND FOREIGN
SCHOOL SOCIETY, MAY, 1817.

WITH feelings of more than ordinary pleasure your Committee are now enabled to announce, that, by the blessing of Divine Providence, your invaluable Institution is placed upon a firm foundation: the labours of nine years of unremitted exertion and painful anxiety, under many very trying circumstances, have been crowned with the most complete success. Relying upon the excellence and importance of our cause, we boldly stated to a British public, that £10,000 was necessary to relieve the Institution from its embarrassment, and before the close of the last year that sum was subscribed; still the tide of benevolence continues to flow, and the amount now exceeds £11,000. It is impossible within the limits of this Report, to do justice to the zeal of those enlightened friends of their country and mankind, who have been thus emulous to assist in laying the foundation of your Establishment; but we shall give a complete list of their names in the Appendix, to which we beg leave to refer.

The accounts which are constantly coming in of the pro-

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gress of the System at home and abroad, continue to be cheering and gratifying in the highest degree: they form an incontrovertible body of evidence in support of the great truth, which you have so often and so distinctly recognised,—that the diffusion of light and knowledge tends powerfully to promote the cause of morality and virtue. We can now point to instances where the establishment of your Schools has changed the character of the poor population; where the children who were formerly a nuisance on the Sabbath day, now regularly attend divine worship; a decent solemnity now reigns in the streets where noise and profligacy prevailed before; the very countenances of the children have become altered; and in cases not a few, they have been the means of reclaiming their parents.

When it is considered, that within the last ten years not less than 12,000 children have received the benefit of instruction in the Royal Free School, that Institution, merely considered as a local establishment, must possess strong claims to the

favour and continued support of the Christian and the patriot. But when we add the reflection, that during the whole of that period it has been the centre, from which a multitude of well qualified Teachers has proceeded, who have propagated this noble plan of popular instruction throughout this country, and have planted it in every quarter of the globe,—and that, with very few exceptions, they have filled the important stations to which they were called on leaving your Institution, with benefit to mankind and credit to themselves,—the British and Foreign School Society assumes, in the judgement of the impartial observer, a very extraordinary importance in the series of means, which, during a period of almost universal convulsion and strife, Divine Providence appears to have made use of in promoting the amelioration of the condition of man.

Great and increasing exertions appear to be making for the education of the poor in Ireland, where the British and Foreign System is alone admissible. Many instances have occurred, where the Catholic Clergy have publicly supported Schools upon the plan; and your Committee gladly avail themselves of the opportunity of giving their tribute of applause to those enlightened individuals at New Ross, Limerick, Waterford, Belfast, and other places, who, by their liberal conduct, have secured the co-operation of Catholic and Protestant in the education of many thousand children.

The foreign objects of your Institution are becoming of increasing importance. Your

Committee is engaged in correspondences which are not at present sufficiently matured to form part of this Report, but the results of which they trust will at a future period be gratifying in no common degree. Several foreigners have lately been instructed in the System at the Borough Road; the four Russian youths mentioned in the last Report, have passed through the course of their instruction with such success, as evinced the zeal and industry with which they were animated, and the facility which the British System affords, even under all the disadvantages which *they* must have to encounter who are ignorant of our language. In the short space of five months they had not only learned to express themselves intelligibly in our language, but have given proofs, in a public examination before His Excellency Count Lieven the Russian ambassador, that they were fully competent to conduct a large school upon the British system. His Excellency was pleased to express his highest gratification at their proficiency, and at the opportunity which your Institution had given to these young men for obtaining a knowledge of the plan. M. de Strandman, who had been charged by His Imperial Majesty with the care of these young men, expressed also his gratification in the warmest terms.

We noticed in a former Report, that Dr. Hamel from St. Petersburg, who had made himself acquainted with the British system of education soon after his arrival in London, and afterwards visited in the course

of his travels all the principal schools throughout Britain, had composed in his mother tongue a work descriptive of the System, which he had dedicated to the Emperor; and you will now learn with satisfaction that His Imperial Majesty has been pleased to order this work of Dr. Hamel to be printed at the expense of the government, both in the Russian and German languages.

From this will be seen the lively interest taken by His Majesty in this business, which is expressed likewise in the strong and honourable terms in which he has conveyed to M. de Strandman his approbation of the unremitted care and attention bestowed by that gentleman upon his young countrymen. Thus the means are provided for spreading the knowledge of your System through a country which extends "from the rising of the sun to the going down of the same," and which by promoting civilization, and facilitating the knowledge of the Holy Scriptures, may be the blessed means of causing "incense to ascend from every place and a pure offering."

In India the system continues to spread rapidly, through the enlightened zeal of the Baptist Missionary Society—other missionary societies also in different parts of the world have found it a powerful auxiliary to their labours,

In the last Report it was stated that your Committee had sent Mr. T. B. Gulliver to Hayti: they have now the pleasure to report, that he arrived there after a passage of only twenty-seven days, and was

most favourably received by the king and the principal persons of his government: the system being explained to them, they expressed the greatest satisfaction, and the king had a place erected capable of containing a school of 400 children. In the mean time Mr. Gulliver commenced a Sunday school in a temporary place, and the king ordered a number of young men to be placed under his care, to be trained as monitors, and seemed particularly desirous that the scholars should learn to read the Scriptures, which Mr. Gulliver says they listened to with great attention.

Your Committee has also readily complied with a request from a highly respectable individual, who was on a visit to that part of the island under the government of the President Alexander Petion, to plant the System of the British and Foreign School Society in that quarter; the president himself being anxious to secure to the people under his government so important a blessing. Your Committee accordingly has just sent out Mr. Thomas Bosworth, a young man who had distinguished himself as master of a school upon your plan at Boston in Lincolnshire, and who has given proofs of his zeal in the cause of the education of the poor, by promoting the establishment of twenty Sunday schools in the neighbourhood of his own. Thus we may hope shortly to receive accounts, that the blessings of instruction have been diffused by means of this Society throughout the whole of that interesting island; and that the foundation of moral

improvement and happiness, in a degree never before known, will be deeply laid in regions, which though richly blessed by the hand of the Creator, had been too long blasted by the ignorance and vices of Man.

The School Establishments at Paris serve as a nursery to those which are preparing in the communes ; and if the distress so severely felt, from the failure of the crops, had not been so great, many more Schools would have been established. As it is, wonders have been done in so short a time, considering the state of that country.

In many places deep-rooted prejudices prevail ; but it is visible among those who supposed that the New System was intended to work their ruin and destroy their future prospects in life, that they are becoming converts every day to the new mode of instruction, and read every Report printed on the subject with the greatest eagerness.

Strangers from all parts of the world, on visiting Paris, are struck with admiration at the order and regularity of the Schools : they could never conceive that children should be thus brought to instruct each other, in such a simple, easy, and pleasing manner.

The generous exertion of all the worthy gentlemen in France, who occupy themselves in propagating the British System, from His Majesty's Ministers down to the Mayor of the poorest village, all feel a national interest in showing their zeal in the cause. No field day can display a greater or more elegant assemblage, than those

days in which the Normal School at Paris is open for the public distribution of prizes, in which the visitors take as lively an interest as those who seek to be crowned.

Mr. William Rae Wilson, a zealous friend of our cause, when at Rome took an opportunity of conversing with some of the members of the Papal government upon the expediency of introducing the British System into that capital. The first question put to him was, Does it teach any particular creed of religion ? And being answered in the negative, the observation followed, That then they did not see any objection, and were desirous that all the books explanatory of the system should be transmitted. In the meantime Mr. Wilson briefly explained the business in a memorial to Cardinal Gonsalvi, the secretary of state, whom he also addressed from Paris. On Mr. Wilson's arrival at Paris, he mentioned these circumstances to the Baron de Gerando, and left the affair to the further management of the committee at Paris, which is now in active correspondence, as appears by a letter just received from the Baron.

Within the last six months a gentleman from Spain has fully qualified himself in the System at the Borough Road ; and it appears from the report of the Baron de Gerando, that other individuals of that nation were learning the plan at Paris.

Mr. Shaw, a member of this Committee, now on a visit to America, in a letter to the Treasurer says, "I have seen at Cincinnati 400 children as-

sembled in one of these schools ; the building (of brick) was raised by subscription, and I think it superior to any I have ever seen at home. Lexington and Louisville have also considerable schools on the plan ; the schools at New-York are in a flourishing state, as well as in many other large cities." He remarks upon a school for the children of Africans at New-York : Never was any one more highly gratified than myself, on visiting the school. Whether the unusual sight of 300 Africans in an improved and improving mental state, made me look with partiality on them, I know not ; but I conceive that there was more order there, and more strict attention paid to the System, than in any school which I had visited. In one corner was an African

Prince attentively copying the alphabet. A young lad about 14 years of age was reciting passages from the best authors, suiting the action to the words ; another was working difficult questions in geography, &c. In fact, let the enemies of these neglected children of men perform a pilgrimage to New-York, and at the shrine of Education recant their principles, and confess that the poor despised African is as capable of every intellectual improvement as themselves."

The worthy governor of Sierra Leone, Lieutenant-colonel Macarthy, continues his paternal regard over the schools in that colony, which now contain many hundred children of the African race, and the number is still increasing.

CONTRAST BETWEEN BOSTON AND LONDON IN RESPECT TO EDUCATION.

A RESPECTABLE Committee of the town of Boston have recently published the result of their inquiries respecting the schools and the number of children who attend them, and also of the number who have not the benefit of school education.

The population of Boston is supposed to be about 40.000.

Children who attend school 4,132.

Children above 7 years old who have no instruction by schools 243.

The annual expense for primary schools for children under seven years of age is stated at \$18,911.

In the Philanthropist for

September, 1816, we have a review of a "Report of the select Committee on the education of the lower orders in the Metropolis." This Report contains the result of an examination in that part of London, called "Covent Garden Division." The Division is composed of 11 sections, 8 of which had been examined.

The 8 sections contained

| | |
|---------------------|------|
| houses | 1850 |
| Educated children | 2042 |
| Uneducated children | 2748 |

The whole of Covent Garden Division is supposed to contain about 3000 houses, and if the three sections which had not been examined were supposed

to average with the 8 which had been examined, the result would be

Educated children 3318

Uneducated 4465

In a statement relating to a District of London, called East Union, the population is given at 250,000 ; one quarter of this population is supposed to be children from 6 to 16 years of age ; and of these the number of the untaught is stated at 30,500. It is then said " a similar calculation, to include the other three parts of London, will leave 122,000 children between the ages of 6 and 16, destitute of instruction in the Metropolis."

It is further stated " that in a portion of Spitalfields, not the poorest, but which might be regarded as a fair specimen of the whole neighbourhood, 2091 families had been visited ; that these families contained 2565 children from 6 to 14 years of age, without any education."

Two gentlemen " well acquainted with the population in Spitalfields, placed the number of children totally uneducated at about an equality in point of numbers with those who received some degree of education ; but it is added, " that *four fifths*, at least get nothing more than what a Sunday school can bestow on them—get no education during the other six days of the week."

The contrast now before the reader is certainly much to the credit of Boston, and much to the dishonour of London. That the people of the wealthiest city in Europe—a people too who profess to be Christians, and who have all the means of

extending the benefits of education to every member of the community, should have suffered more than half their children to grow up in ignorance and vice is truly astonishing. We would by no means depreciate their wonderful exertions for disseminating the scriptures and the blessings of christianity in other parts of the world ; but we may surely be permitted to say, that there has been a melancholy neglect of the lower classes of their own community, which have as strong claims on their charity as any people of a foreign country. We ought however to rejoice that the citizens of London are now making powerful exertions to retrieve their character, and to free themselves from the reproach and the mischiefs which have resulted from their neglect of the poor in their own country. The Committee, however, of the British and Foreign School Society meet with considerable difficulty on this ground—there are many Roman Catholics in the city, and the bishops and the priests of that order freely acknowledge that the Catholics are not able to provide schooling for their own poor children, and yet they profess to think that it would be a greater evil to those children to be educated by Protestants than to be wholly deprived of the means of education. The Committee have proposed teaching their children to read without giving them any religious instruction excepting such lessons from the scriptures as are the same in the Catholic version as in the Protestant ; but to this the Catholic clergy will not consent.

THE SOCIETY FOR DIFFUSING INFORMATION ON THE SUBJECT
OF CAPITAL PUNISHMENTS AND PRISON DISCIPLINE.

[This Society was formed in London in 1808. The following passages are from the ADDRESS of the Society which makes a part of their first Tract.]

THE long catalogue of crimes to which the punishment of death is annexed by the English law, has frequently directed the serious consideration of men of enlightened minds to its justice and its policy. And although a considerable difference of opinion prevails, the great weight of authority is in favour of some important amelioration in this part of criminal jurisprudence. The inefficiency of this punishment to prevent, or even diminish, the commission of crimes, seems generally acknowledged. In the present state of society, the rigorous execution of these laws would excite a general abhorrence of their sanguinary character; and a modification, in the practice of judges and of juries, has been introduced, amounting to a virtual abrogation of the law, not to be easily reconciled with the principles, either of moral or religious obligation. Can it, therefore, be deemed premature to introduce such an alteration in the law, as may reconcile it to the present advanced state, and more refined condition, of public opinion? The labours of Howard and Neild, supported by various subordinate inquiries, have shown the numerous deficiencies of prison discipline, and how ill adapted it is in its present state to accomplish the great

object—the reformation of the offender, and his restoration to society. However beneficial it may be to remedy these evils, it is not desirable that any hasty or indigested measures should be adopted or pursued: those who sow, must not be too eager to reap: a judicious alteration of the laws will follow the gradual diffusion of knowledge, and must be consequent on the general conviction of its propriety: for this purpose it is requisite to keep the public attention alive; to bring before its view such facts and discussions as may throw light on the question: to subject every new measure to the most accurate examination, and to check any hazardous experiments. The impolicy of capital punishments, and the expediency of revising the system of prison discipline, having once taken strong hold of the public mind, collision of sentiment will naturally lead to the best substitutes, and the most effectual remedies. Many prejudices must be removed; many objections investigated and answered; and no inconsiderable share of time and patience must be exercised and employed, before society can reap its reward from a well-regulated economy in the punishment of crimes. The zeal and talents of any individual, however distinguished, must terminate with his life; and the cause which, with uninterrupted labour, might have prospered, may be left to languish in neglect and obscurity. The form-

ation of a Society, therefore, composed of members competent to assist each other in the prosecution of these objects; whose duty it is, as one coadjutor drops off in the course of nature, to select another; and who thus preserve a perpetual succession by united effort to promote a common end, affords at once the means most rational and most effectual to secure a favourable result.

Although this Society cannot yet boast of having produced any considerable effect, yet they trust that foundations have been laid, which rest for support upon a rock. Their first object was, to collect and publish the sentiments of various authors who had treated directly or incidentally upon these topics, and whose weight, either of argument or authority, was likely to influence the public. This collection extended to a greater length than was originally anticipated; and the expense of publication has been a heavy charge on the funds of the Society.

Another source of expenditure has arisen from the expediency of possessing as complete a body of information as it was practicable to obtain, occasioning the purchase of books, pamphlets, sessions' papers, and other public documents. Other disbursements have been made, for original discussions; for the publication of debates in parliament, of curious facts, and occasional advertisements. Much, however, remains to be done, before these objects can be even partially accomplished; facts and circumstances will occur to

be made known; new views will be constantly presenting themselves; and various means, which it is not practicable to define or enumerate, must be resorted to, to obtain the attention, and secure the co-operation of the public. For these ends, a constant supply of funds is requisite; and the pecuniary aid of those is solicited, who are anxious to promote a cause, at once important in its consequences to the public welfare, and interesting to the best feelings of human nature.

The Society have published three octavo volumes, in which the opinions of the most celebrated authors on this subject are collected; including some very important debates in Parliament, which, as well as all future publications, may be had at Longman, Hurst, Rees, Orme, and Brown's, Paternoster Row.

The price of the three volumes together 1*l.* 1*s.*

Do. of any separate volume 7*s.*

Do. of Tract No. I. per hundred 20*s.*

Tract No. II. is intended to be a Description of the excellent Management of the Prison at Ghent.

Every Subscriber to the Fund, is entitled to receive the amount of his Subscription in the Works or Tracts published by the Society. And the Friends of the Cause throughout the country, cannot more effectually contribute to its success, than by ordering Tracts from the London Committee, who will supply quantities, not less than a hundred, at prime cost.

CHARACTER OF MRS. MARY-ANN ATHERTON.

To the Editor of the Christian Disciple.

SIR,

THE death of Mrs. Mary-Ann Atherton, late of Amherst, N. H. has caused a vacancy in society, which cannot easily be supplied. I am persuaded you will accord with me in opinion, that the characteristic traits of a woman so truly excellent should be widely known and faithfully preserved. An obituary notice recently appeared in a weekly journal, which has only a limited circulation. I now send it to you with the request, that you will gratify many of your readers by introducing it into your very useful publication.

To confirm what is said in it of the faith of that eminent Christian; to perpetuate her dying testimony to what she believed to be "the truth as it is in Jesus;" as well as to correct some uncandid representations respecting her principles of religion, I send you also a Memorandum, which every reflecting person will consider deeply interesting and impressive. As you will perceive, it was written immediately after the solemn scene which it records, and appears originally designed for the consolation of an afflicted husband. Being a precious remembrancer, reflecting honour on the understanding and heart of a distinguished female; and suited to promote public utility, consent has been obtained for its publication. By annexing it to the obituary notice, and inserting them in

the Disciple you will oblige a constant reader.

Obituary Notice of Mrs. Mary-Ann Atherton, who died October 15th, 1817.

"Eulogies of the dead are bestowed with so little discrimination, that I have often thought it better to omit them even where they were deserved. But silence in this case would be to resist a clear intimation of Providence, and to neglect an important means of doing good to her sex by exciting their emulation. All who knew Mrs. Atherton perceived that her character was a rare assemblage of female excellencies.

By her temper and mind she was peculiarly formed for private friendship. A heart naturally susceptible and kind inclined her to sympathy and candour. The ease and frankness with which she communicated her feelings and thoughts inspired confidence; she possessed also a magnanimity and elevation of sentiment, which preserved her from the corrosions of envy and from every unsocial passion.

Correct ideas of duty and a realizing sense of responsibility happily fitted her for domestic scenes. "She looked well to the ways of her household. The heart of her husband did safely trust in her."

More just views of the obligations of a mother were never exhibited. Persuaded that education forms the human mind,

it was her great aim to increase the knowledge, to form the manners, and to impress the hearts of her children. She fulfilled these duties by instructions and counsels, which were dispensed with wisdom, under direction of the law of kindness. Being their school mistress until her sons were prepared to enter into the higher classics of the Latin language; she taught them reading, writing, geography, common arithmetic, and the English and Latin grammars, with a fidelity and correctness, that left to professed scholars no room to find fault with the imperfections of their tuition. She held up for their admiration and imitation the most perfect examples. She availed herself of the peculiar privileges of the present day by providing for them books, which should amuse and enlighten them. For their instruction she made a selection of catechisms, exhibiting the plainness and excellence of the Saviour's sermon, being from mature inquiry convinced that the Westminster Assembly's Catechism is too abstruse for youthful minds, and leads to speculations and views promotive of dangerous error and scepticism. One estimable motive for her daily perusal of the Bible was, that she might find in the historical and other parts of it, portions suited to enlighten and captivate the opening minds of her offspring. Her solicitude for them seemed to control every other feeling and passion. When upon the bed of sickness, against the advice of friends, she persisted in performing her usual course of instruction. How

strong must have been her attachment to them! How deeply must she have been impressed with the importance of her duty! Yet when informed that the nature of her complaint admitted no hope of recovery, she with ease and complacency gave up this care, and resigned the objects of her dearest affection to a merciful Providence.

With a retentive memory, a discriminating and comprehensive mind, she had an ardent thirst for knowledge. Her early and subsequent condition in life were favourable to its acquisition. Not ignorant of the ephemeral productions of the age, her delight was in the standard works of literature. But the bible was that fountain of light and truth to which she had constant recourse. Her recollection of its contents and her critical knowledge of it were surpassed by few even of those, whose profession it is to understand and expound it.

At about seventeen years of age* she openly professed her faith in the Son of God. This was the result of an enlightened view of his gospel, and a firm conviction of the reasonableness and moral tendency of his ordinances. Her thirst for general knowledge and assiduity in amassing it did not lead her to

* Mrs. Atherton lived at that period with her parents in Hampton, N H. and sat under the ministry of President Appleton. Visiting her during her last sickness, she assured him of her pleasing recollection of many instructions she had received from him, and that she traced her general views of religion, in which she now felt an increased and strong confidence, to the privilege of having him for the guide of her youth.

neglect "the one thing needful." She studied with more than common interest the evidences of Christianity, and was competent to judge of their intrinsic and comparative weight. Her religious views were collected, not from detached portions of scripture, but from a general survey of its spirit and object. Not swayed by a regard for the doctrines or commandments of men, her system of belief was catholic and evangelical. None who were witnesses of her life, sickness or death, will deny the practical influence of her faith; that "it wrought by love;" "purified her heart;" helped her to "overcome the world;" and was a source of unostentatious and genuine piety.

Her last sickness, which arose from an almost incredible inflammation of the kidney, and which was accompanied with agonies which are rarely exceeded, was in mercy prevented from suspending the activity or energy of her mind. In the earlier stages of her disease she was oppressed with doubts and fears concerning her spiritual condition and prospects. The meditations she then indulged when viewing her relation to the Omniscient Being, are happily expressed in the language, "he hideth his face, and I am troubled." This season of darkness was the harbinger of "a morning without clouds." Language can poorly describe her ecstacy and triumph, when she believed that God "lifted upon her the light of his reconciled countenance." With an earnestness, an emphasis, a discrimination, and force, which those who heard can never for-

get, she recited the grounds of her present exultation and joy. Having "proved all things," she in this moment of severe trial held fast that, which in a season of bodily and mental vigour she had found to be "good." Her religious theory, which she repeated, was a happy imitation of "the simplicity that is in Christ." When reciting her views of the Redeemer, she spoke of him as one "highly exalted; and who had a name above every name." With the solemn thought that she must soon appear before him as her Judge, she declared her belief in the language in which he had taught her to conceive of Him; not as God himself, but "the Son of God," the brightness of the Father's glory, and the express image of his person." In this declaration she persisted as long as the power of utterance continued. Her other religious sentiments were not encumbered by useless and unedifying speculations, but were such as reflected most honour on the character of God; and most likely to influence moral and accountable beings. The uncharitable, who dare to sit in judgement upon the faith and conscience of their fellow christians could not have failed of being admonished by her dying accents of the evils of a censorious spirit, and of the obligation always to speak and act under an impression of human fallibility. She declared her faith in the all-sufficiency of the Saviour, and that the ground of her hope was the mercy of God through Him. To the closing scene her confidence and joy were unshaken. She died with a triumphant

"hope of seeing the glory of God." "The woman that feareth the Lord she shall be praised." Such was the life, the faith, and the hope of this wonderful woman. Let those, who, for the ideas which she cherished of the Saviour and his gospel, deny that she was entitled to the name and the hope of a Christian, remember the solemn admonition: "Why dost thou judge thy brother, and why dost thou set at nought thy brother? for we must all stand before the judgement seat of Christ."

When an afflicted husband and children with bereaved parents and friends are pondering on the magnitude of the privation, which a righteous God has dispensed, let them be constrained to silence and submission by the belief, that she is in possession of the inheritance she most highly prized. Her treasure was in heaven, and her spirit, they may hope, is there also."

MEMORANDUM.

I arrived in Amherst, on Saturday, Aug. 30th, to visit my sister Atherton, on account of her dangerous sickness.

Between 3 and 4 o'clock, P. M. a favourable opportunity presenting, I thus introduced a religious conversation. Her reply and the subsequent remarks were in substance, and as nearly as I can recollect in language, as follows:—

"My sister! I rejoice to find you in your present tranquil state of mind."

Mrs. Atherton interrupted me by saying, "Mr. Thayer don't you speak to me so. Don't you praise me. I do not deserve

the praise of men. My greatest desire is to be found worthy of the praise of God."

To this I replied, "I do not mean to praise you. I only mean to express my joy at the intelligence I have received of your submission and resignation to the will of God. It is also my consoling belief, that a review of your life, of your endeavour to perform your duty, must be a ground of hope that you shall share in the mercy of God through Jesus Christ, and be pardoned and accepted."

Mrs. Atherton said, "I know that God is merciful, but I tremble when I read those words of my Saviour, 'Strive to enter in at the straight gate.' 'Many shall seek to enter, but shall not be able.' You know also what he has said of the foolish virgins, who took no oil for their lamps, and against whom 'the door was shut.' She added, "I know I have received many talents. I fear I have not improved them as I ought. I am convinced that I am a great sinner. My only dependence is on the merits of my Redeemer. I do not despair. I hope, but my hope is mixed with many fears. I desire to be humble and penitent, and I pray that God will not cast me off."

Finding her thus in doubt, and diffident of her own attainments, believing her to be truly contrite and a proper subject for consolatory address, I entreated her recollection of these passages of scripture, "I never said to any of the seed of Jacob, seek ye me in vain." "Come unto me all ye that are weary and heavy laden, and I will

give you rest." "Let not your heart be troubled. Ye believe in God, believe also in me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." "Ask and it shall be given you. Seek and ye shall find; knock, and it shall be opened unto you." I also brought to her view the vision made to St. John in the Apocalypse: "I beheld and lo a great multitude, which no man could number of all people, and nations, and tongues stand before the throne and before the Lamb, clothed in white robes and palms in their hands."

On hearing these, Mrs. A. said, "I know that these are very delightful promises and views, but for myself I have still very great fears."

This conversation closed with her requesting me to pray for her. She added, "I do not wish you to pray for my recovery, for I think it a mockery of God, when a person is so near death as I believe myself to be, to pray thus, but I wish you to pray, that if it be the will of God I may be relieved from my present distress; that I may be patient; that I may be prepared to die; and that God will have mercy on my soul."

I had no farther interview with her in relation to her spiritual state, till I was awaked about 3 o'clock in the morning by one of the watchers, who informed me that Mrs. A. wished to see me. On entering her chamber, I perceived her countenance greatly animated. She immediately addressed me thus in apparent ecstasy. "I sent for you Mr. Thayer, that I

might tell you the mercy God has shown me. He has given me a perfect assurance* I shall be happy. I feel that he has accepted my penitence, and that I shall go to be a partaker of 'the joy, which eye hath not seen, nor ear heard, neither hath entered into the heart of man.' I think it would be next to a miracle should I be raised and restored to health. If this be the will of God I desire to submit; but I have no wish to live and mingle again with the sufferings and sorrows of the world, 'I desire to depart and to be with Christ, which is far better.' Tell my friends not to shed a tear for me. They cannot wish to keep me from the blessedness which is promised me."

I expressed to her my joy in her present state of mind and my hope that God would continue to "lift upon her the light of his countenance."

Mrs. A. then delivered me a message to Mr. L. with a request that "I would communicate it to him, if she should not live to see him."

Dr. Spalding upon this informed me, that at Mrs. A's. request he had sent for Mr. L.

By Mrs. A's. desire I awaked Mr. Atherton, who, on entering her chamber, received from her in my hearing information of her joy and prospects, similar to what she gave me.

* From subsequent conversation it was collected as her belief that this assurance did not arise from any sudden change in her character, but that a review of her whole life and her reflections on the character and revelation of God were now blessed to the giving her this "full assurance of hope."

Mr. L. soon arrived.

The message given me for him I heard Mrs. A. communicate in person as nearly as I can recollect as follows.

"I wished you to know, sir, the goodness of God to me. He has given me a perfect assurance that I shall be happy. I do not however trust in any worthiness of my own. My whole dependence is on the merits of Christ. I believe there is a peculiar efficacy in his death. What this efficacy is, is not revealed. I feel that my sins are washed away in his blood. I believe him to be an all-sufficient Saviour not an Almighty Saviour.* I believe that he is not God himself, but the Son of God; the brightness of his Father's glory, and the express image of his person. There are those who go to an extreme—I should be unwilling to be one of them." She added, "You know I have not believed in the doctrines of total depravity, election and reprobation, which you preach. I have a full persuasion of your sincerity and piety; that you are anxious to do good in this place, and to awaken sinners from their carelessness. But I entreat you not to be influenced by human systems, but to read the word of God with prayer. I entreat you not to be governed by what Calvin, Luther, or

* Mr. L. in his prayer between the public services yesterday used this expression. After he retired Mrs. A. excepted against it, and made the distinction she here makes.—God, however, is an Almighty Saviour: Christ is one whom "God hath exalted to be a Prince and a Saviour." The Father sent the Son to be the SAVIOUR of the world."

Origen say, but to read the scriptures. I know I may be in an error, but I believe that I shall be forgiven. We may both be in an error, but if sincere we shall be forgiven."

Mr. L. said, "I hope if I am in an error it will be revealed to me."

Mrs. A. replied, "we are very much under the influence of education, and you cannot expect to have this revealed unless you discard human systems and read the scriptures with prayer." She added, "I wish you to have more charity. Charity, Mr. L. that is the point. The Saviour says in his gospel: 'why dost thou judge thy brother, or why dost thou set at nought thy brother? To his own Master he standeth or falleth. We must all stand before the judgement seat of Christ.' Is it right, Mr. L. to condemn those who differ from us in opinion?"

He observed, "I hope I do not assume the prerogative of the judge."

Mrs. A. asked, "Is it not doing this to say, that it is impossible for persons to be saved, who do not believe in your doctrines?"

To which Mr. L. replied, "Salvation we are told is obtained through sanctification of the spirit and belief of the truth by those, who are elect according to the foreknowledge of God."

Mrs. A. observed, "You separate the foreknowledge of God from election. You get into a sad jumble. Your election is not the scripture election. I do not think with you that we can do nothing of ourselves. We can do something for

ourselves. God hath required it of us."*

Mr. L. began the sentence : "We must wait,"——

Mrs. A. interrupted him by saying, "We must not wait, sir. Our Saviour has told us to strive to enter into heaven. We have no more reason to expect salvation without striving than a man has to expect to preserve life without the use of daily food. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give the Holy Spirit to them, who ask it."

She added, "We have it in our power to grieve the spirit, to resist the spirit. Unless we do abuse the grace of God, and neglect the means he has given us we shall be saved." She asked Mr. L. "Do you not rejoice with me in my prospects?" He not immediately answering, she earnestly added, "Say, Mr. L.; tell me; do you not rejoice?"

Mr. L. answered, "it is a very desirable thing to have hope."

Mrs. A. said, "I have a hope which shall not make me ashamed. I may become delirious. I may pass through many agonies, but I shall go to heaven, and I long to be with my Saviour and my God. But

* We are not to suppose that Mrs. A. was so ignorant as not to know that *all our sufficiency is of God*. Her ideas were probably these, That God bestows on men faculties which he requires them to exercise, that they are not to live as though they had nothing to do for the attainment of heaven; but, as becomes dependent agents, to "work out their own salvation with fear and trembling."

heaven, although a place of rest, is not a place of idleness. I shall be employed in contemplating the perfections of God, and in celebrating the praises of my God and Redeemer, which is employment enough for eternity." "Worthy is the Lamb that was slain, to receive blessing, and honour, and glory and praise."

Mrs. A. said to Mr. L. "If my life is spared, which I think would be next to a miracle, I hope I shall not be suffered to forsake my God; for I do not believe in your ideas of the perseverance of saints. I believe we may fall from grace."

Mrs. A. then asked Mr. L. "if he understood her, if she expressed her ideas clearly?"

Mr. L. replied in the affirmative.

Mrs. A. asked, "Will you remember it, sir?"

Mr. L. replied, "Such a conversation, madam, cannot easily be forgotten."

Mrs. A. expressed to Mr. L. "a hope that his feelings would not be wounded by the communication she had made. She assured him, that she felt constrained by a sense of duty to say what she did, and intreated that if contrary to her present expectation her life should be spared, he would not be prejudiced against her or her friends on the account."

After the above conversation, Mrs. A. was seized with a violent ague fit. In the midst of the severest agonies she exclaimed, "Do not suppose my sufferings great. My mind is so full of comfort, I consider these as nothing."

After retiring from the cham-

her I asked Mr. L. in presence of Mr. Atherton, whether Mrs. A. did not appear to him to have her recollection perfectly, and to be in the full exercise of her mind?" In perfect accordance with my own opinion he replied in the affirmative.

The above was read to Mrs. Atherton, who said, after proposing two additional sentences, which I perfectly recollected, and which are here inserted, that the representation was correct.

I also read the above, so far as it related to her interview with Mr. L. to Mr. Atherton and Dr. Spalding, who were present, and who each affirmed their belief of its correctness and truth.

At the request of my brother Charles H. Atherton, and in the hope that it may afford him some consolation under his present afflicting prospects, I have transmitted the above for his perusal.

NATH'L. THAYER.

Monday, Sept. 1, 1817.

Remarks by the Editor.

We have admitted the account of the interview between Mrs. A. and Mr. L. not from a desire to excite controversy, or to wound the feelings of any person. Nor is it admitted supposing the consolations of Mrs. A. on her dying bed, are any evidence that her *opinions* were correct. For on this principle abundant proof might be adduced in support of opposite opinions; and there is perhaps no sect of Christians but what might furnish evidence of this kind in support of their distinguishing tenets. But we wish

it to be better understood, than it has formerly been, that evidences of piety and goodness, and of consolation in a dying hour, have not been exclusively associated with the opinions of any one sect.

When Mrs. A. said to Mr. L. "We may both be in an error," she expressed a truth to which we should think Mr. L. might have very frankly acceded, without any injury to his reputation either as a Christian or a Minister of religion. Had he cordially admitted this truth and duly felt its force, it might perhaps have expanded his heart, extended the bounds of his charity, and multiplied the sources of his joy.

It will, we believe, be in vain for Christians of any sect, who have adopted a human creed as a test of character, to boast of their distinguishing tenets, as having a peculiar tendency to produce Christian humility and love, while history and observation afford the fullest evidence that such creeds or systems have been associated with the most enormous practical errors which ever disgraced or desolated the world,—errors which would permit and encourage Christians of different denominations, and even of the same denomination, to meet each other in the field of war, to fight the battles of ambition and avarice, and to show their zeal for God by shedding each other's blood. It is surely time for Christians of every name to adopt some creed, some rule of duty, some test of character, which will at least preserve them from destroying one another.

INTELLIGENCE.

EXTRACTS FROM THE EPISTLE OF
"THE YEARLY MEETING, HELD IN
LONDON, BY ADJOURNMENT,
FROM THE 21st OF THE 5th
MONTH, TO THE 30th OF THE
SAME, INCLUSIVE, 1817.

*To the Quarterly and Monthly Meetings
of Friends, in Great Britain, Ire-
land, and elsewhere.*

DEAR FRIENDS,

THE love of our Heavenly Father has prevailed in this, our annual assembly. It has united us in the fellowship of the gospel, and has extended to our dear absent brethren. Under this influence, our confidence has been renewed, that the foundation upon which the righteous in all ages have built their faith and their hope, is forever immutable.

In turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world.

In a well ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern, that no exception to this practice may be found among us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also, be turned to gratitude to God, who thus liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalm-

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ist—"Evening, and morning, and at noon, will I pray."—Ps. lv. 18.

In our last Year's Epistle, we had to remark the failure of some of our members in paying their just debts. We have been again deeply pained on finding that some disgraceful cases of this kind have since occurred. Whilst we lament the condition of such as have thus wounded their own peace, and brought condemnation on themselves, we also feel very tenderly both for the near relatives of these, and for their creditors who have suffered through them. In adverting to these cases, it is our solicitude that the misconduct of those to whom we allude may be a caution to others. And we would especially recommend to Friends of discrimination and sound judgement, in kindness and love, to watch over their brethren for good. Great advantages would result from early, repeated and private advice to young tradesmen, who from temporary success and inexperience may be in danger of exceeding their capital, and of imprudently extending their business.

The amount of sufferings reported this year, for tithes and other ecclesiastical claims, and a few demands of a military nature, is upwards of fourteen thousand four hundred pounds. We have received Epistles from all, except one, of the yearly meetings on the American continent. From these we observe with pleasure, that, besides a watchful care to support the testimonies of our own Society, our brethren beyond the Atlantic are engaged in various acts of benevolence for the welfare of their fellow-men.

Dear young Friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on the only sure Foundation, and to wait in humble watchfulness for the teachings of the heavenly Instructor.

And, dear Friends, you who love the truth, and who are in the vigour of life; feeling as you must the many blessings of which you have been partakers, and the privilege it is to be

employed, in the smallest degree, in the service of the Lord, let it be your concern to offer your hearts to his disposal, and under his sacred guidance to become devoted to the support of His Cause.

May our dear elder Brethren and Sisters, though often depressed on various accounts, be, by continued watchfulness unto prayer, endued with capacity to trust in God. May they receive that divine support which will enable them acceptably to endure the remaining trials of time; and, being preserved in liveliness and meekness of spirit, be prepared to enter into rest everlasting. Farewell

Signed in and on behalf of the meeting, by

WM. DILWORTH CREWDSON,
Clerk to the Meeting this Year.

REPORT OF THE AUXILIARY BIBLE
SOCIETY IN THE COUNTY OF
WORCESTER.

ON the 11th of September, the Auxiliary Bible Society in the County of Worcester, held their annual meeting—at which the Rev. Dr. Puffer delivered an appropriate and excellent discourse, from Rev. xx. 12; and the following Officers were elected for the year, viz:—

Hon. Joseph Allen, *President.*
Rev. Dr. Sumner, *Vice-President.*
Rev. Dr. Thayer, *Secretary.*
Samuel Allen, Esq. *Treasurer.*

Directors.

Rev. Dr. Bancroft,
Hon. Benjamin Adams,
Rev. John Fiske,
Hon. Bezaleel Taft, jr.
Rev. Elisha Rockwood,
Hon. Levi Lincoln, jr.
Rev. Jonathan Going.

REPORT.

The Directors of the Auxiliary Bible Society in the County of Worcester assemble with its members, at this annual meeting, with religious joy in the contemplation of the manifold benefits which have resulted from similar associations throughout Christendom. In the attempt extensively to distribute the sacred scriptures, the greatest efforts of an individual would prove ineffectual; but the united exertions of general associations have produced effects beyond human anticipation. In the execution of the pious

and charitable purpose of distributing the Bible, Christians, meeting upon ground common to all, have risen above those differences which unhappily divide them respecting articles of faith and modes of worship; and the number of these societies now in operation in Europe, Asia and America, give high promise of the most beneficial operations in future.

The British and Foreign Bible Society alone, since it was instituted, have distributed more than a million and three quarters of Bibles and Testaments. Innumerable other societies in the christian world are aiding in the prosecution of the same benevolent and godly design.

One good effect flowing from bible societies, worthy of particular notice, is the excitement of more general attention to the sacred scriptures. Besides the destitute Christian and the deluded Heathen, who are the immediate objects of the charity, thousands who fall not within this description, by means of these associations are induced to study the oracles of truth with increased diligence and seriousness.

Numerous channels are, through Divine Providence, daily opening to bible societies for diffusing the light of truth in various parts of the world. For the good actually produced by their endeavours, we would refer you to the countless number of those who were in pagan darkness and bondage, but are now vindicated into the light and the liberty of the sons of God; to the many christian individuals, who, scattered among heathen nations, were destitute of the word of life, but are now in the possession of it.

For a view of the benefits and blessings which have resulted from the establishment of bible societies, we refer you to the houses and the hearts of the pious poor throughout the christian community, who find support and comfort under all their privations and sufferings from the sacred scriptures, which charity has placed in their hands; to the sons and daughters of sickness and worldly oppression, who are enabled in patience to possess their souls, by the consolations which they derive from divine revelation, and of which, but for these institutions, they would have been destitute; to

the faith, the confidence and hope manifested by those, who by the scriptures which they gratefully received, were instructed in the truths pertaining to eternal life, were convicted of their errors, reclaimed from their faults, and rendered meet for the inheritance of saints in the kingdom of light.

Although the means of bible societies have been great, they have proved unequal to the demands of the destitute. There are more hands opened for the grateful reception of the Bible than there is charity in exercise to fill them. There is therefore the highest encouragement for continued, for increased endeavours, that to the good already done, from these exertions great augmentation of good may follow. While with devout admiration and joy we review these general effects, the Bible Association in the county of Worcester will be grateful to the Author of all good influence for the small co-operation they have been able to yield to the benevolent interest in the promotion of which they are united.

The Directors universally acknowledge the liberal attention which the religious societies in the county paid to their invitation for a contribution on the first Sabbath in January last. They request the several committees in all the societies to continue their endeavours to increase the number of subscribers; to collect their annual subscriptions; and to acquaint the Directors with those poor who are destitute of a Bible, that they may be supplied.

Since the last annual meeting, the Directors have made no purchase of Bibles. They have within this period distributed to subscribers and to poor persons two hundred and twenty copies of the Bible.

There remain for further distribution, In the hands of Mr. Trumbull, 87 duodecimo.

In the hands of Isaiah Thomas, Esq. 12 octavo.

In the hands of Dr. Bancroft, 1 octavo, 6 duodecimo—Total 106.

The following is the state of the pecuniary concerns of the society:—

Balance in the hands of the Executor of the late Treasurer Judge Heywood \$71 00

| | |
|--|----------|
| Donation of Mr. Nahum Ward in Marietta bills, \$100, equal in current money to | 95 00 |
| From subscribers and contributions | 594 11 |
| In the hands of Rev. Nath'l. Thayer, | 18 10 |
| Interest on notes, | 13 60 |
| | <hr/> |
| | 791 81 |
| Deduct cash paid Mr. Manning for printing, | 2 50 |
| | <hr/> |
| | \$789 31 |

The Directors commend the Institution to all in the county who feel an interest in the scheme of human happiness, to promote which, the Son of God suffered and died. They invite the Society to join with them in devout supplications to heaven for a blessing upon human means; that the vine, which the hand of God hath planted, may extend its boughs unto the river and its branches unto the sea, that the mountain of the Lord's house may be established upon the top of the mountains, and all flesh come to it, and be saved.

JOSEPH ALLEN, *President.*

Attest, NATH'L. THAYER, *Sec'y.*

SOCIETY FOR INVESTIGATING THE CAUSES OF JUVENILE DELINQUENCY.

A SOCIETY has been formed in London for "Investigating the Causes of the alarming Increase of Juvenile Delinquency." From the Report of their Committee, consisting of 50 members, in May, 1816, the following particulars are selected

To accomplish the designs of the society "it was determined that the prisons of the Metropolis should be regularly visited by sub-committees appointed for that purpose—the youths in confinement separately examined and privately admonished—the evil consequences of their conduct represented to them, and every persuasive used for their recovery which kindness could suggest. It was thought particularly desirable that these boys should be made to feel, as much as possible, not only the danger of their own condition, but also that of their former associates in guilt; in order that, from a regard for the welfare of their late companions, the boys who

were in confinement might be induced to give information respecting them.

"Questions calculated to obtain the necessary information were framed. The metropolis was divided into districts, and sub-committees appointed respectively.

"In conformity with these arrangements, the society was rapidly put in motion. A list of 190 boys, the friends and associates of youth confined in New-Gate, was soon obtained: the names were divided among the visitors; reports were speedily produced, and recorded in a ledger provided for that purpose. Further lists of associates have from time to time been received from that prison only, containing upwards of seven hundred names." The Committee observe,

"The information which has been obtained may be generalized in the following order:—

"1. That there is reason to believe from their inquiries that there are some thousands of boys under seventeen years of age in the metropolis, who are daily engaged in the commission of crime.

"2. That these boys associate with professed thieves of mature age, and with girls who subsist by prostitution.

"3. That such characters frequent houses of the most infamous description, where they divide their plunder, and give loose to every vicious propensity.

"4. That the following appear to be the principal causes of these dreadful practices:—

The improper conduct of parents.

The want of education.

The want of suitable employment.

The violation of the Sabbath, and habits of gambling in the public streets.

"5. That, in addition to these primary causes, there are auxiliaries which powerfully contribute to increase and perpetuate these evils—These may be traced to and included under the three following heads:—

The severity of the criminal code.

The defective state of the police.

The existing system of prison discipline."

"It appears that a considerable number of the boys have received no instruction whatever.—Although several of them have represented that they had attended schools, yet few

have been able to read or write with tolerable accuracy.

"Depredations are often occasioned by the want of an industrious occupation. The Committee therefore cannot too warmly recommend the formation of public establishments in the most populous districts of the metropolis, for the suitable employment of distressed youth.

"The severity of the criminal code which inflicts the punishment of death on *upwards of two hundred offences*, acts very unfavourably on the mind of the juvenile delinquent; for, while the humanity of the present age forbids the execution of the greater part of these laws, the uncertainty of their operation encourages the offender to calculate, even if convicted, on a mitigated punishment.

"The sum to which the officer is entitled on the conviction of a prisoner for the most aggravated of the capital offences is *forty pounds*. The practice of holding out rewards for the apprehension of criminals, in proportion to the enormity of their guilt, stimulates the officer to overlook the minor depredations of the incipient thief; and often might the youth be early arrested in his course, but for the principle on which it becomes the interest of the officer, that the young offender should continue in iniquity until he attains maturity in crime."

Speaking of the police of the prisons, the Committee remark:—"In these establishments, the youth committed for his first offence has been placed indiscriminately with hardened criminals. In these abodes emulation is excited only to excel in crime, and all are soon raised to an equality therein. The ferocious inspire others with their ferocity, the cunning with their cunning, and the debauched with their libertinism. Every thing that can corrupt the heart becomes the amusement of their idleness, and the resource of their despair."

"Dreadful therefore is the situation of the young offender: he becomes the victim of circumstances over which he has no control. The laws of his country operate not to restrain, but to punish him. The tendency of the police is to accelerate his career in crime.

"Of the many boys whose cases

have been investigated by the Committee, they have met with very few of whose amendment they should despair by the application of the proper means. Small indeed is the number of those in whom the sense of virtue is wholly extinct—who do not retain some portion of valuable feeling—some latent seed, which, if judiciously cherished, would expand and flourish. The society have, in fact been instrumental in assisting and restoring to credit and usefulness many who had widely wandered from the paths of honesty; and from the success which has hitherto attended the exertions of the Committee, they feel a decided and growing conviction that, if in the treatment of juvenile delinquents, the degree of punishment were proportioned to the nature of the offence—if the operation of that punishment were uniform and certain—if, during confinement, they were not exposed to the temptations of idle hours and corrupt society—if the infliction of bodily punishment were to give way to mildness of persuasion and gentleness of reproof—if appeals were oftener made to the moral sensibility of these youths,—and exertions used to raise rather than degrade them in their own estimation; the number of juvenile depredators would materially diminish, and the conductors of public prisons would frequently enjoy the unspeakable felicity of turning the culprit from the *'error of his ways.'*"

Subjoined to the Report of the Committee they have given the outline of 12 cases which have come under the notice of the society. As a specimen we shall copy the three first.

"A. B. aged 13 years. His parents are living. He was but for a short time at school. His father was frequently intoxicated; and on these occasions he generally left home, and associated with bad characters, who introduced him to houses of ill-fame, where they gambled till they had spent all their money. This boy has been five years in the commission of crime—been imprisoned for three separate offences. Sentence of death has twice been passed on him.

"C. D. aged 10 years. He was committed to prison in the month of

April, 1815, having been sentenced to seven years imprisonment for picking pockets. His mother only is living, but he knows not where she resides. He has a very good capacity, but cannot read. When first visited, he discovered much anxiety about his situation; but every favourable impression was effaced shortly after his confinement in prison.

"E. F. aged 8 years. His mother only is living, and she is a very immoral character. This boy has been in the habit of stealing upwards of two years. In Covent Garden market there is a party of between 20 and 30 boys, who sleep every night under the sheds and baskets. These pitiable objects, when they arise in the morning, have no other means of procuring subsistence, but by the commission of crime. This child was one of the number; and it appears that he has been brought up to the several public offices upon *eighteen* separate charges. He has been twice confined in the House of Correction, and three times in Bridewell. He is very ignorant, but of good capacity."

The facts disclosed in this Report evince that the state of society is deplorable in London. Not only so, they show, in a striking manner, the inutility of sanguinary laws for the prevention of crimes. By the Committee of 50 gentlemen it was supposed that there were "some thousands of boys under 17 years of age in the metropolis, who were daily engaged in the commission of crimes." Yet these juvenile regiments commit their crimes in defiance of a sanguinary code which ordains the punishment of death for more than "*two hundred offences*"—and which consigns a man or a boy to the gallows for stealing the value of *five shillings*!

Is it not astonishing that after nearly 6000 years experience, mankind have yet to learn this simple lesson:—That cruelty on the part of those who govern, whether in a family or a nation, always tends to harden the hearts of the governed, and to produce crimes rather than prevent them?

What would be the feelings of the people of this state, at the present time, should they see an ignorant boy of 13 years of age, the unfortunate son of a drunkard, sentenced to the gal-

laws for stealing? Such laws are a disgrace to the people of Great Britain, which they probably would not have borne so long, had not their eyesight been weakened by the glare of military glory and their hearts hardened by their familiarity with war.

EXTRACTS FROM THE NINTH REPORT OF THE COMMITTEE OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, MAY 9, 1817.

YOUR Committee have the satisfaction to begin this Report by stating, that since the last anniversary, the Right Rev. the Lords Bishops of St. David's and Gloucester, have kindly consented to accept the office of Joint Patrons of this society.

Hebrew Translation of the New Testament.

During the past year very considerable progress has been made towards the completing this important work.

The last Anniversary was signalized by the publication of the Gospels of St. Luke and John. The Acts of the Apostles was published soon afterwards; and your Committee have this day the satisfaction of presenting to you, the Epistles to the Romans, the two Corinthians, the Galatians, the Ephesians, Philippians, Colossians, two Thessalonians, two to Timothy, Titus, and Philemon.

Measures also have been adopted with a view to the circulation of the Translations so far as formerly published, among the Jews both at home and abroad.

Finances.

Notwithstanding the unexampled pressure of the times, your Committee have the consolation to report that the revenue of the Society during the past year has been equal to its disbursements. It becomes a pleasing part of their duty to state that the sum of £500 has been presented to the Society by a Lady, who desires that her name should not be mentioned, and who had previously given several donations amounting to £200. This Lady has now therefore become a benefactor to this cause to the extent altogether of £700.

Your Committee would here particularly advert to the formation of a

Ladies' Auxiliary Society, at Boston, in New-England, chiefly through the exertions of Miss Hannah Adams, the author of a History of the Jews.

From this Society a remittance of £100 sterling has been received, being the first fruits of the liberality of our christian friends in America to the cause of Jewish evangelization.

A Female Association has also been formed among the Ladies of the Congregation of the Episcopal Jews' Chapel, in aid of the fund which already exists for building schools for the Jewish children.

This fund, though it only amounts to £300 at present, we trust will ere long, through the liberality of the public, be rendered adequate to its important object.

Through the exertions of some warm friends of the cause of Israel at Calcutta, at the head of whom we must mention the Rev. T. Robertson, who kindly preached a sermon for the Society at the Old Church there, on the morning of Whitsunday last; a Ladies Auxiliary Society has been formed, and the sum of £288 2s. 1d. has been remitted to your Committee. The Rev. T. Robertson remarks in his letter, which contained this remittance, "The Jews' Society has friends even in this remote country, who take a lively interest in all that concerns the prosperity of Israel." Respecting the Jews in Bengal he further says, "They are in expectation of the speedy appearing of their Messiah, and think this sign a strong indication of their approaching deliverance, that God has in a great measure turned away their reproach, by disposing the Gentiles to have mercy on them."

Schools.

In the Schools of the Society ten boys and five girls have been admitted since the last Report. Three boys have been withdrawn, and one placed out in service. There remain in the schools forty boys and thirty-two girls, and there are six boys and three girls, who are too young for the schools, under the charge of a careful person, a few miles from town.

Female Department.

Your Committee have great pleasure in again expressing their grateful sense of the zeal of the female friends of the Society throughout the kingdom,

which is manifested in the list of contributions from the different Ladies' Societies. The contributions of the Ladies' Auxiliary Societies last year amounted to £1283 14s. 8d. while those of the General Auxiliaries are only £1301 14s. 10d. And as it is presumed, that much, even of this latter sum, proceeds from female contributions, it is evident that the largest of our funds, arises from the generosity of the female sex.

Under the head of publications the Committee say, that they have undertaken to print an edition of Miss Hannah Adams' History of the Jews, which was lately published by that Lady at Boston, in New-England, where she resides. It is hoped that this work may be instrumental in exciting new interest in this country in behalf of the children of Israel.

The progress of a spirit of inquiry among the Jews.

With respect to the Jews in this country, it appears from the Fourth Annual Report of the City of London Auxiliary Bible Society, that many of that people continue to subscribe for Bibles and to support the Institution. To one of these Associations, there are nearly fifty Jews, regular contributors. In the borough of Southwark also, many Jews continue to support the Bible Society.

Very encouraging circumstances have been communicated from the Continent. The Secretary of the Bible Society at Frankfort on the Maine, has informed Dr. Steinkopff, that the attention of the Jews had been drawn to the advertisement published at that city announcing the establishment of a Bible Society, and some expressed their regret, that no invitation had been given to any of their body to take a share in the work.

The Rev. Mr. Pinkerton, in his correspondence with the Bible Society, in a letter, dated the 16th of June, 1816, states, that among the subscribers to the Theodosian Bible Society, in the Crimea, there are five Caraites. He also mentions that in passing through the town of Karasoubazar, he had himself a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels. "The late wars and commotions in the earth, (adds Mr. Pink-

erton.) with the present wonderful exertions to spread abroad the holy scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. From what I have seen of this people in various nations, I am convinced that many among them are prepared to peruse with avidity the scriptures of the New-Testament in their own language."

"According to the calculation of his excellency M. Novozilzoff, the number of Jews under the Russian sceptre is upwards of two millions, of whom about 400,000 are found in the present kingdom of Poland. Such of the twenty copies of the two first Gospels which I brought with me from Berlin, as I presented to Jews, were always received with joy; and I am fully of opinion, that the very circumstance of their being in the Hebrew language, will gain them an attentive perusal, among the learned Jews in every country, where no writings on the subject of Christianity in any other form would be attended to. Before I left Moghiley, the Jews in that city had sent in 500 rubles, to promote the object of the White Russian Bible Society."

After mentioning favourable occurrences in other places the Committee observe—While the facts above stated are contemplated only in an insulated form, it may seem impossible to draw from them any general conclusion; but if we concentrate these scattered rays of light in a common focus, and view at the same moment, the Jews of London, of Frankfort, of Poland, of the Crimea, and of the Northern Coast of Africa: beginning to manifest a desire to possess and even to assist in circulating the Christian Scriptures, when to these facts we add the circumstance, that Christian Missionaries, raised up from among the Jews themselves, and one of them converted by means of this Society appear to be actively labouring in different parts of Asia and Africa, for the salvation of their brethren; surely this combination of favourable events, ought to animate us, to persevere with renewed zeal, and redoubled energy, in our efforts in behalf of the house of Israel.

ALEXANDER TO FRIENDS IN NEW-YORK.

From the N. Y. Daily Advertiser.

"A LETTER from the Emperor Alexander to the Secretary of the Peace Society of Massachusetts has been published in most of the newspapers of this country ; and that doubtless afforded much satisfaction to those who have observed the disposition manifested by this distinguished sovereign in relation to the subject of peace as connected with the precepts of the gospel. In addition to the evidence which that letter furnished of the pacific sentiments of the Emperor, and of his christian condescension, it may not be uninteresting to the public to learn, that a letter of the same import has been received by a few individuals in this city, of the Society of Friends ; who, not knowing what the Peace Society of Massachusetts had done, took the liberty of transmitting to St. Petersburg a volume of essays, in which the nature, the tendency, and the policy of war, are discussed with unusual clearness and force. The following is a copy of the answer received a few weeks since."

GENTLEMEN,

RECEIVE my thanks for the volume of Essays on Peace, and for the expressions of christian regard, contained in your letter accompanying it. The efforts which you and other individuals and societies in North-America, are now making to promote love and peace among men, are worthy of the imitation of every well wisher to the peace and happiness of the world ; and in the labours of charity I wish you every possible success. Being well acquainted with the diversified misery and wickedness which war spreads among mankind, I shall account it a great happiness to be instrumental in any degree in preserving that peace uninterrupted with which it has pleased the Di-

vine Being to bless the nations of Europe.

ALEXANDER.

St. Petersburg, the 4th July, 1817.

REMARKABLE OCCURRENCES REPORTED.

It has been reported in the public papers :—

That the deaths at New-Orleans from the first of June to the sixth of Sept. were 2,700, averaging 27 a day.

That a terrible mortality has prevailed at Natches ; and that two thirds of the inhabitants had left the town.

That Algiers has been visited with the plague.

ORDINATIONS AND INAUGURATIONS.

Nov. 5 —Rev. E. T. Fitch, Professor of Divinity, was ordained Pastor of the Church in Yale College.

The same day, Rev. Dr. Davis was Inaugurated President of Hamilton College.

Same day, Hon. Asahel Stearns was Inducted as Professor of Law, and Mr. Levi Frisby as Alford Professor of Natural Religion, Moral Philosophy and Civil Polity in Harvard University.

Rev. Alexander Lowell has been ordained Pastor of the Congregational Church in Vergennes.

OBITUARY.

Died in Athens, Gen. S. Haight.
In Newport, Thomas Robinson, of the Society of Friends, aged 87.
In Reading, Jonathan Bachelor, 87, and his wife, same day, 83.
In Boylston, Mr. Silas Howe, 81.
In Westfield, Gen. W. Shepard.

Candidates for the Ministry.

Mr. Thomas Tracy, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Thomas Savage, do.
" P. Osgood, do.
" Alvan Lamson, do.
" James Walker, do.

